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A

DISCOURSE

Against

1. Drunkenness.

2. Swearing & Curling.

Published

(Pursuant to his *Majesty's* Injunctions)

To Suppress

Debauchery and *Profaneness*,

By *WILLIAM ASSHETON* D. D.
Rector of *Beckenham* in *Kent.*

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A DISCOURSE Against Drunkenness.

THeir Majesties being sensible, That *as Righteousness exalteth a Nation, so Sin is a Reproach to any People*; and being desirous to Reform the Lives and Manners of all their Subjects, have commanded the Clergy to Preach frequently against those particular Sins and Vices, which are most prevailing in this Realm, *viz.* Against *Blasphemy, Swearing* and *Cursing*; against *Perjury*; against *Drunkenness*; against *Prophanation of the Lords Day.*

In Obedience to the Royal Command, I lately Published a short Treatise against *Blasphemy.* Wherein I endeavoured to convince these *Hectors* of *Satan*, of the *Rudeness* and

Danger of *Atheistical* Discourse. And shall now proceed, through Divine Assistance, against another Extravagance mentioned in the King's Letter, *viz.* The Sin of *Drunkenness*. Or, as the Act of Parliament calls it, *The Odious and Loathsom Sin of Drunkenness.*

Against which detestable Practice, I shall discourse in this Method.

1. I shall explain the Nature of this Sin, By shewing what is meant by *Drunkenness.*

2. I shall declare the Greatness of this Sin; the aggravating Circumstances, and the sad Consequences of it. Which I shall enforce as Motives to avoid it.

3. I shall examine the noted Apologies for this Sin: or the usual pretences which are made for the Commission of it.

1. What is meant by *Drunkenness.*

Drunkenness, is an *irregular, immoderate use of Drink.* We are therefore to examine; What use of Drink is irregular and immoderate; and then we shall understand the Nature of this Sin.

In order to our Inquiry I must

muſt premiſe this general Truth:

Every Thing is ſo far regular and moderate, as it promotes and encourageth that end for which it was deſigned by Almighty God. But when it hinders and obſtructs it, it is irregular and immoderate.

Now the known Ends of Drink are theſe; *The Digeſtion of our Meat, Chearfulneſs and Refreſhment of our Spirits, and the Preſerving of Health.* And whil'ſt it contributes to thoſe Ends, ſo far *Drinking* is regular and moderate; but when it deſtroys them, 'tis irregular and ſinful.

When therefore Wine, or any other Drink, is taken in ſuch exceſs; that, by over-loading Nature, *It hinders Digeſtion; drowns and ſuffocates the Spirits; diſorders the Faculties; hinders the free Uſe of Reaſon; and thereby makes Men unfit for Buſineſs, and indiſpoſeth them either for Civil or Religious Duties*; then, and in ſuch Caſes, its uſe is irregular and immoderate, and conſequently ſinful.

From hence you may obſerve,

That to be Drunk, is not only to be under the viſible effects of Drink; to be made the Obſervation, if not the

Scorn of others. A Man is not only so, when he is liable to the Statute; But a Man is so far intemperate, as to deserve that harsh Name, when he transgresseth the Laws of God, and right Reason, in the forementioned Instances.

2. I shall declare the greatness of this Sin; the aggravating Circumstances, and the sad Consequences of it.

The true Notion of Sin (as the Apostle instructs us) is this. *'Tis a Transgression of the Law.* Sin is a Breach and Violation of the Divine Law. The right Method therefore to be convinced of the heinousness of this or any other Sin, it is to view it in the Glass of God's Law: *To the Law, and to the Testimony.* Consult the Holy Scripture, consider those repeated Woes, which are denounced against the Drunkard, in the Bible, and you will then fully be convinced of the Danger of this Practice.

Wo unto them that rise up early in the Morning, that they may follow strong Drink: that continue until Night, till Wine enflame them, Isaiah 5.11,12.

Wo unto them that are mighty to drink

drink Wine; and Men of ſtrength to mingle ſtrong Drink, Verſe 22.

Who hath Wo, who hath Sorrow; They that tarry long at the Wine, they that go to ſeek mixt Wine, Prov. 23. 29, 30.

Take heed to your ſelves, leſt at any time your Hearts be over-charged with Drunkenneſs ---- and ſo that Day come upon you unawares; Luke 21. 34.

Let us walk honeſtly as in the Day; not in Rioting and Drunkenneſs, Rom. 13. 13.

But beſides theſe Woes and Threatnings in the general; it will, I hope, more effectually diſſwade you from this Vice, whilſt I particularly explain the ſad Conſequents of it, in this Four-fold Reſpect.

1. To the *Soul*. 2. The *Body*. 3. The *Eſtate*. 4. *Good Name*.

1. Drunkenneſs is Deſtructive to the *Soul*. And that *Two* Ways.

1. By expoſing it to ruin and eternal Damnation.

2. By being the Occaſion of many other Sins, which have the ſame diſmal Effect.

1. Drunkenneſs doth expoſe the Soul to eternal Damnation.

Indeed all Sin is deadly and damning (*For the Wages of Sin is Death*) but this of Drunkenneſs is moſt expreſly threatned by the Spirit of God. Ye are admoniſhed, *Rom.* 8. 13. *That if ye live after the Fleſh, ye ſhall Dye.* If ye will reſolve to indulge your Senſual Inclinations, and will lay no reſtraint upon your Carnal Deſires; but when Nature prompts you will gratifie your Senſes to the utmoſt, in Meats and Drinks and other Pleaſures: If no Law of God nor Man can controul you; *Ye ſhall dye.* As Lawleſs Perſons, ye ſhall be condemned for ſuch Extravagance.

Now amongſt theſe Works of the Fleſh. St. *Paul* expreſly mentions Drunkenneſs, *Gal.* 5. 21. *Murders, Drunkenneſs, Revellings, and ſuch like.* And then concludes his Catalogue with this awakening Cenſure. *Of the which I tell you before, as I have alſo told you in time paſt, That they which do ſuch things, ſhall not inherit the Kingdom of God.* And the ſame *Apoſtle*, 1 *Cor.* 6. 10. repeats the ſame Cenſure. *Nor Drunkards, nor Revilers ſhall inherit the Kingdom of God.* Heaven is a Place of Holineſs and Purity;

Purity; and no unclean, Swinish Creature shall enter there.

2. **Drunkenness** is destructive to the Soul, by exposing it to all sorts of Temptations; and by being the Occasion of many other Sins.

Immoderate Anger, Fury and Revenge, Murders, Adulteries, &c. are the Noted Consequences of this Sin. These dismal effects of Intemperance have been writ in bloody Characters in all Parts of the World. And indeed what Sin is so heinous, which a Man intoxicated with Wine may not commit? The Reason is plainly this; *Erranti nullus Terminus.* An Intemperate Man is under no Conduct. He is neither under God's Keeping, nor his own. He hath quenched Gods Spirit, whilst he inflamed his own.

He hath forfeited God's Providence and Protection, by going out of his Way, by engaging in an irregular, unlawful Practice.

Indeed whilst we are in Gods way, he hath promised to protect us. *He shall give his Angels Charge over thee, to keep thee in all thy Ways --- i. e.* Whilst we are doing of our Duty:

God

God hath promiſed to preſerve us, both from Sin, and from Danger.

But when by our Intemperance we wander into the broad Road; we are then in the *Power of the Prince of the Air, who Ruleth in the Hearts of the Children of Diſobedience.* And whither this furious Fiend may drive us, God only knows. For the malice of the Devil is boundleſs; who being miſerable himſelf, envies Man's Happineſs. And when he hath engaged us in a ſinful Courſe; unleſs God reſtrain us, he'll inevitably bring us to the Depth of Ruin.

Hearken therefore, O ye Intemperate Perſons, and be wiſe in time. You little conſider what you do, whil'ſt ye indulge your ſelves in theſe Exceſſes.

For when Men have forſaken God, and have caſt his fear behind their backs, when they have grieved and quenched his Holy Spirit; it may then be juſt with God to leave them to themſelves, to commit all uncleanneſs with greedineſs.

O the amazing Circumſtances in which ſome Perſons have been involved by one ſingle Act of Intemperance. They

They have done that in a Debauch, which hath coſt them their Lives, forfeited their Eſtates, and ruined their Poſterity: And without the infinite mercy of God, have Damned and Ruined their Souls to all Eternity.

Theſe are ſad Things to Repeat; and O that you would be ſo prudent as to learn and be admoniſhed by the Examples of others.

Poſſibly you will tell me, The recital of theſe Examples, is not pertinent to your Caſe.

You having not the leaſt apprehenſion of being guilty of ſuch Extravagance.

If upon occaſion, you take a liberal Doſe; you deſign nothing elſe, but the chearing of your Spirits; the diverting your ſelf with good Company; and the obliging of your Friends.

The Reply to this is obvious, and not to be evaded.

You ſay you deſign only thus or thus. But, Alas! When you are once engaged in ſuch Exceſſes, you little know what you may deſign before you part. We have a blunt Proverb,

When

When the Wine is in, the Wit is out. From whence you may as bluntly infer; That a Drunken Man is out of his Wits. He hath loſt for a time, the Exerciſe of his Reaſon, and is only acted by a depraved Imagination. And when fancy is rampant, and ſenſual Inclinations are let looſe; you little know what advantage the Devil can make of ſuch a juncture; Or, whither the malice of that helliſh Fiend may drive you. In ſhort, *What hath been, may be.* Others, as prudent and as reſolved as your ſelves, have been ruined by a Debauch; and unleſs God ſhall reſtrain you, ſo may you. God hath been patient, and hath hitherto ſpared you. No ſuch thing hath yet happened to you. But take heed of deſpiſing the Riches of his Goodneſs. Amend and Reform, *leſt a worſe thing come unto you. Let the Patience and Goodneſs of God, lead you to Repentance.*

God grant, That the ſad Examples of others, may make Impreſſion upon you, and may contribute to your Reformation.

2. Drunkenneſs is Deſtructive to the *Body*. Tho'

Tho' the generality of Men do sadly neglect their immortal Souls, and are very little concern'd, either what their condition is at present; or how they shall be disposed on to all Eternity; yet there are few Men so stupid, but they are very thoughtful for the Well-fare of their Bodies.

All the hurry and labour in this World, which we call Business, it is to administer to the Wants and Pleasures of the Body. 'Tis to provide, *what we must eat, what we must drink, and wherewithal we must be Cloathed.* Or in some other Instance, 'tis to procure suitable Accomodations for the Body. Of this we are so sensible, that we are very uneasie under the want of any of these Things.

If the Body is Diseased or Wounded, or under any pressing Pain, we are very apprehensive of such Disorder, and how to remove it.

'Tis therefore an undeniable instance of the deceitfulness of Sin; That those Men who are so in Love with their Bodies; and so fond of Bodily Pleasures, can yet be so stupid, as to indulge themselves in so destructive a Practice.

For

For the Truth of this, if dear bought experience hath not convinced you, I appeal to your Phyſitian. Who if knowing and faithful, will not fail to admoniſh you of the miſchiefs of theſe Exceſſes. He will honeſtly tell you; That *Feavers*, *Dropſies*, *Conſumptions*, *Stone*, *Gout*, &c. with the reſt of that ſad Catalogue, are the noted Effects of ſuch Debauches.

And tho theſe Exceſſes are not always mortal, and the danger perhaps not great for the preſent; yet being often repeated, they do ſo weaken Nature, that they lay the foundation of many Chronical Diſtempers. Indeed thoſe who are of a vigorous, robuſt Conſtitution, may hold it out the longer; but perhaps, in a little while they will find their miſtake; when they groan under the burden of a decrepit old Age.

But there are other inſtances, beſides inward Diſeaſes, whereby Drunkenneſs is fatal, and deſtructive to the Body.

How often are ſuch Perſons engaged in Quarrels, and breath their laſt at the Point of a Sword? A Fall from

from their Horſe, or down a Precipice may ſuddenly ſend them into another World. Or, if it come not to ſuch extremity, yet either by Fighting, or ſome other Accident, they are ſo mauled and bruiſed, that they loſe a Limb; or carry the Mark of their Intemperance to their Grave. So true is that expoſtulation of *Solomon*: *Who hath Wo? Who hath Sorrow? Who hath Contentions? Who hath Babling? Who hath Wounds without Cauſe? Who hath Redneſs of Eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine,* Prov. 23. 29, 30.

3. Drunkenneſs is deſtructive to an *Eſtate*.

And that two ways.

1. Immediately by the Expences of ſuch Debauches.

For tho a large and plentiful Eſtate is not ordinarily waſted by downright Drinking: Yet Men of moderate Fortunes, eſpecially thoſe who live by their Labour, do often pinch for theſe Exceſſes.

'Tis a thing much to be lamented, what Want and Beggary is often brought upon a Family by this Tip-

pling and Drinking. 'Tis a perfect Shame, and worthy the Correction of the Publick Magistrate; That a Working Man should be so Extravagant, as to spend the Labour of Six Days upon the Seventh; Which the poor Wife and Children, must starve and pinch for all the Week after. And when he, whose Duty it was by his honest labour to provide for his Family, hath either drunk himself to Death, or, for Debt and Disorder is thrown into a Goal; then the Parish must bear the burden, and his honest Neighbours must cark and care, be Tax't and Assest for his Extravagance.

2. Drunkenness chiefly doth ruin an Estate, mediately and consequentially by engaging in those Practices which are destructive of it. I shall insist only on three, *viz. Idleness, Whoring* and *Gaming*.

1. Idleness, *The hand of the diligent maketh Rich*, Prov. 10. 4.

There is a provident Care and Industry supposed both for the getting and keeping an Estate.

Now of all Men in the World, a Drunkard is not fit for business; and

is

is ſeldom diſpoſed to mind either his own or other Mens Concerns. By which neglect it hath often hapned, that vaſt Eſtates, in a little time, have been ſunk into a narrow Compaſs.

We have a noted Proverb, *The Maſter's Eye makes his Horſe fat*; and ſo it doth his Field and the reſt of his Concerns. But when a Man is ſo ſtupid, as to mind nothing but his Pleaſures, and leaves his Buſineſs to be managed by other Men; they commonly ſo manage him, That *the Man becomes the Maſter*. For having ſherkt and ſhifted for a while; he's at laſt made a Property; and worm'd out of all. So true is that of *Solomon*, Prov. 23.21. *The Drunkard and the Glutton ſhall come to Poverty: and Drowſineſs ſhall Cloath a Man with Rags.*

2. *Whoring*. That this is an Effect of Drunkenneſs, *Solomon* informs us. *Thine Eyes ſhall behold ſtrange Women*, Prov. 23. 33. And St. *Paul* hath made the Obſervation; Firſt, *Rioting and Drunkenneſs*, then *Chambering and Wantonneſs*, Rom. 13. 13.

Now he who follows such light and wanton Women, will easily be instructed to dispose of an Estate. *For by means of a whorish Woman, a Man is brought to a piece of Bread*, Prov. 6. 26.

When one of these *Dulcibellas* hath seized a silly Gudgeon; with what Art will she manage him? How dextrously will she ply him for *this* and for *that*, and whilst he hath *any thing*, she will always be wanting *something*, and will never leave him, till she hath reduced him to the extreameſt Beggary.

The Decays and Ruins of many brave and noble Families, is too sad a Demonstration of this Truth.

3. *Gaming*. I am not so uncharitable as to think all Games of Chance absolutely unlawful. There are Occasions, Times and Seasons, when such Diversion is very allowable. But Gaming, when a Supplement of Drinking (as it is ordinarily managed) is a very pernicious, destructive Practice.

When a Set of designing *Bullies* have drunk a young Heir to a certain pitch, and have warmed him into a com-

compliance: When he begins to see double, and hath loſt both his Memory and Apprehenſion; what work will they then make with ſuch a Prize? How dextrouſly will they plume him with Cogs and falſe Dice? And beſides his looſe Money, if they can but Spirit him to ſuch a height (as ſometimes they do) they'l meaſure his Acres, and take an Eſtimate of his Rents and Mannors.

Which is ſuch an Egregious piece of folly; That a Man ſhould ſo part with an Eſtate; without ſo much as the pleaſure of ſpending it. That he ſhould only ſhake it out of his Sleeve. I ſay, This is ſo mean and contemptible; that it would ſharpen my Stile; and raiſe a juſt Indignation to Declaim againſt it.

4. Drunkenneſs is deſtructive to a good Name. *A good Name* (ſaith *Solomon*) *is better than precious Ointment*; *Eccl.* 7. 1. more uſeful in it ſelf, and more pleaſing to others. 'Tis that which enables us to be ſerviceable to the World; for indeed without it, we are dead, whil'ſt we are alive. 'Tis therefore of very great Conſequence, to ſecure a Reputation;

putation; that we may be valued and esteemed. Whereby we shall be enabled to bring the more Glory to God; more good to our selves, and more Benefit to others.

Now there is scarce any Sin, which sooner lessens a Man's Reputation, and renders him mean and contemptible than this of Drunkenness.

For besides that it is of a Levelling Nature, and degrades a Man below himself; and thereby qualifies the meaneſt to be fit Company for the Greateſt; There is this further mischief attends it. By rarifying the Spirits, and exalting the Fancy; it many times makes a Man so vain and impertinent; So Apish and Trifling in his Behaviour; that he becomes not only a Shame to himself and his Family; but the contempt of his very Servants and Dependants.

The Sarcastical Jeers, and Diminishing Expressions, which on such an occasion, the most underling Fellows will bestow upon their Betters, are too notorious to be repeated.

And now being thus plainly and faithfully admonished. I hope for the future,

future, thoſe who have been guilty, will be more careful of ſo deſtructive a Practice.

You have heard how it is deſtructive. (1) To the *Soul.* Eternal Damnation is denounced againſt it. *Drunkards ſhall not inherit the Kingdom of God.* It likewiſe expoſeth a Man to all ſorts of Temptations; and is the ſad occaſion of many other Sins.

2. To the *Body*; and that not only by inward Diſtempers and Diſeaſes: But alſo outward Accidents and Calamities. Whereby Men of Health and Vigorous Conſtitutions are unfortunately cut off in the midſt of their Days.

3. To an *Eſtate.* Not only by the Expences of it. But chiefly it doth ruin an Eſtate, by engaging in thoſe Practices which are deſtructive of it. I inſtanced in Three, *Idleneſs, Whoring, Gaming.* 4. to a *Good Name.* It makes a Man mean and contemptible, ſleighted and diſregarded.

If therefore you value your Welfare in theſe Capacities, take heed to your Ways. Shun all occaſions of ſuch Intemperance.

And

And the more effectually to fortifie your Resolutions, I shall briefly examine the noted Apologies for this Sin; and the usual pretences which are made for the Commission of it.

1. 'Tis a noted Apology for *Drinking*; *The refreshing of the Spirits, by laying aside Cares and Business. To be always serious, and to keep the Bow constantly bent, is a little too severe: and indeed scarce consistent with the Weakness of Human Nature. And therefore, say they, when a Knot of honest Fellows are met together; why may they not then for a while banish Sorrow, and take the freedom of a liberal Glass?*

To this I Answer.

I shall not scruple to acknowledge, that the Fruit of the Vine was not only created for meer necessity, but for delight. The Royal *Psalmist* having composed a Hymn, in admiration of the order and usefulness of the Creatures; amongst others he tells us; That the Earth by the Benefit of fruitful Showers, *produceth Wine, which maketh glad the Heart of Man*; Psal. 104. 15. *i. e.* which chears the drooping and dejected Spirits.

Hence

Hence it is the Advice of *Solomon*. *Prov.* 31. 6, 7. *Give ſtrong Drink to him that is ready to periſh, and Wine to thoſe who be of heavy Hearts. Let him drink and forget his Poverty, and remember his miſery no more.*

Upon which words; a learned and pious Prelate of our Church hath this Paraphraſe. "When a poor "Wretch is in danger to periſh, for "want of the neceſſary ſupports of "Life, or is oppreſſed With Grief "and Sorrow in any other deplora-"ble Condition. Then bring forth "plenty of Wine, and ſet it before "ſuch a diſconſolate Perſon: Let "him drink freely till he hath chear-"ed his heart, and raiſed his droop-"ing Spirits; and be able to think "of ſomething elſe, beſide his Po-"verty and Miſery; nay, till he be "ſo merry; as quite to forget the "cares and wearifom Labours, that "it brings upon him.

It is not therefore to be deny'd, but that a liberal Uſe of Wine, to ſome Perſons, and on ſome occaſions is very allowable.

But it commonly happens there is an error and miſtake in the Applica-

tion

tion. For thoſe who have moſt occaſion for it, do ſeldom uſe it. Such as are the *Poor*, the *Melancholy*, and *Dejected*. But on the contrary; There are a ſort of Sanguine, Jolly Fellows, who both upon a natural and moral Account, have leaſt need of it; and yet theſe have uſually the greateſt ſhare: And as one well expreſſeth it: 'Theſe frequently take it in ſuch 'large Proportion, that it makes 'them not only forget their Sorrows, 'if they had any, but themſelves and 'their Buſineſs too.

In ſhort. A man may lawfully drink to refreſh his Spirits, but not to drown or oppreſs them. He may lay aſide his Buſineſs, but not neglect it.

2. Another pretence for Drinking is *preſerving of Friendſhip*; *and the maintaining good Neighbourhood.*

As to this, I do likewiſe grant: That prudent moderate Drinking, may be ſerviceable to theſe Ends.

But that which is immoderate and in exceſs, is the ruin of good Society, and the very bane of Converſation.

For when Men's Spirits are once exalted; and that they are got, as

we Phraſe it, into their Altitudes: 'tis not eaſie to imagine what extravagancies they may then commit. And indeed we have ſmall encouragement to expect it otherwiſe. For when the Laws of Nature and Religion are broken, thoſe of Friendſhip will be little regarded.

The Quarrels, Duels and Murders which in the heat of Wine, have too often hapned amongſt the deareſt Friends, are too ſad a Confirmation of this Truth.

3. Another Excuſe for immoderate Drinking, is, *Compliance with Cuſtom, and the avoiding of Reproach.*

Thoſe who are extravagant themſelves, are too apt to promote theſe Exceſſes in others. And being very ingenious to gain Proſelites, if other Methods will not prevail, then they upbraid them with affectation and ſingularity. Which is ſo mean and unpleaſing a Character, that Men of generous Inclinations and gentile Behaviour cannot eaſily digeſt it. And are too often tempted, to ſtrain their Conſciences, to ſecure as they fancy, their Credit and Reputation.

To this I Anſwer.

That there are indeed a ſort of ſtrai

ſtrait laced *Leſſian* Conſciences, who under pretence of Religion, are very troubleſom to Society. Who though upon occaſion they can take their Chriſtian Liberty in their own way, yet for the moſt part are very harſh and cenſorious of the lawful Freedoms of others.

In oppoſition to theſe Pretenders, I muſt thus far vindicate Religion; That a Man may be civil and obliging, without being Prophane; and he may ſo far comply with an innocent Cuſtom; that he may lawfully Drink a Health without renouncing his Chriſtianity.

But having made this Conceſſion, I muſt with a faithfulneſs becoming my Profeſſion here freely declare, That though a Glaſs of Wine, or any other Liquor, is not the worſe; nor doth it leſs contribute to Health and Digeſtion, becauſe at the ſame time that a Man drinks it, he wiſheth health and happineſs to another Perſon. I ſay,

Though thus far the Drinking of Healths is an innocent Diverſion and may be lawfully complied with; yet this Cuſtom of Drinking Healths,

as

as it is too often abuſed, is not only rude and undecent, but even a Barbarous and Deſtructive Practice.

As every Man hath Dominion over himſelf, and with ſubmiſſion to Authority, hath the Government of his own Actions; ſo likewiſe every man beſt knows his own Temper and Conſtitution; and accordingly governs his Appetite in Eating and Drinking. Hence we have a noted Proverb. *Every Man is his own Phyſitian, or ſomething elſe.* 'Tis therefore,

1. No ſmall rudeneſs, to Tax another man at your own Rate, and to preſcribe your meaſures to him.

To quarrel with your Friend, becauſe he refuſeth to Drink your Proportion, is not only irrational but childiſh. 'Tis to be angry that there is difference in Meaſures. And 'tis juſt as wiſe a Thing; as if a man ſhould be out of humour, becauſe a a *Firkin* is not as big as a *Hogſhead*.

But beſides the rudeneſs of forcing theſe Healths. 'Tis,

2. Very dangerous and deſtructive to the Perſon who accepts them.

Should any one preſent you with a Doſe of Poyſon; and ſhould con-

fidently

fidently enjoyn you, *Drink this Cup to the Health and Prosperity of such a Person.* What Answer would you make to such a Proposal?

If it shall be replyed; The Case is not the same; for *Wine* is not Poyson.

In Answer I tell you; and the ablest Physitians will tell you; That Wine, if immoderately taken, is that very Poyson, which, though it destroys not immediately, yet kills as sure as the rankest Dose that was ever presented by *Italian* Hand.

Besides; it not only poysons the Body, but also the precious and immortal Soul, by extinguishing all vertuous inclinations; exposing a man to the Commission of those extravagancies, which a moralized Heathen would even startle but to think on. It puts a man out of his own keeping and possession; Nay it puts him out of Gods keeping and protection; and delivers him over to the power and conduct of Satan.

This being the true state of the Case; and immoderate drinking being thus threatned with Eternal Damnation, 'tis very easie to resolve how

how far you ought to be affected on ſuch an occaſion, To conclude.

Here you are ſolicited to bear your ſhare in a Debauch. If you refuſe, you are then expoſed to the flouts and jeers of the Company, who will not only accuſe you of unkindneſs to *them*, but alſo of rudeneſs and diſreſpect to ſuch and ſuch *Perſons*, whoſe *Healths* you ſhall refuſe.

If you *accept*, and are *Hector'd* or *Wheedl'd* into a *compliance*; then the ſame *Tyrannical Power* will continue the *impoſition*; and ſo *Health* after *Health*, ſo long as there is either *Wine* to *Drink*, or *Brains* to bear it.

But in ſuch a *Caſe*; if neither *Raillery*, nor *Contrivance* can relieve you; then let the *ſenſe* of *God* and of your *Duty* reſtrain you. *Fear not*, regard not *them which can kill the* Body; *but fear him which can caſt both* Body *and* Soul *into Hell*. Remember, That *Drunkards ſhall not inherit the Kingdom of God*, and then reſolve me, *Whether it is not better to be Clowniſhly ſober, then faſhionably Damned?*

A DISCOURSE AGAINST Swearing and Curſing.

PUrſuant to the Royal Command, I lately Publiſhed a ſhort Treatiſe againſt *Drunkenneſs*. Wherein I endeavoured to Convince thoſe Debauched Perſons, of the *Rudeneſs* and *Danger* of ſuch Exceſs. And ſhall now proceed, through Divine Aſſiſtance, againſt another Extravagance mentioned in the King's Letter, *viz.* The Sin of *Swearing* and *Curſing*. Or, as the Act of Parliament calls it, *Profane Swearing* and *Curſing*.

Againſt which Extravagant Practice, I ſhall with the greateſt plainneſs Admoniſh you; from theſe Three Topicks Pro-

Profane *Swearing* and *Curſing* is,

1. *Rude* and *Boiſterous*, in reſpect of *Men*.

2. *Daring* and *Provoking*, in reſpect of *God*.

3. *Vain* and *Unprofitable*, with reſpect to your *Selves*.

1. *Rude* and *Boiſterous*.

The neceſſity of enforcing this Topick, doth hence appear. Profane Swearers are of *Two* Ranks and Capacities. Some believe a God, and a Providence, and are convinced of the Nature of Sin, and its Demerits, and acknowledg the Difference betwixt Good and Evil. With theſe I ſhall diſcourſe, and I hope effectually, from all the *Three* Topicks.

But there is another Set of Swearers, who deny a God, or Diſpute his Providence, and diſown all Difference betwixt Good and Evil: Theſe muſt be Treated in a different Method.

For, Tell theſe Men, how dangerous it is to affront Almighty God; to provoke his Soveraign Juſtice; and

and they pity your Ignorance, and laugh at your Caution. 'Tis to the same effect, as if you did advise them not to affront King *Oberon*, or some *Fairy* Monarch.

Tell them further, that this Swearing and Cursing is not only a Sin, but that it is vain, and unprofitable; and you raise the witty Gentlemens Fancy, to talk thus to *them*, of a black ugly thing called Sin; which by Men of their Sagacity, was never *Seen*, *Felt*, *Heard* nor *Understood*.

Now since all Men must be convinced from such Principles as they themselves do acknowledg; whilst I talk with these Rampant Atheistical Swearers, I can only treat them from my *First* Topick, *viz.* That this Profane Swearing and Cursing, is a very Rude and Boistrous Practice.

And this, I hope, when duly consider'd, may have some influence upon them.

For though they commonly pretend not to believe any future State, or to take the least notice of *another* World; yet they are mightily concerned for their Entertainment

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in *this*. To Eat and Drink well; To gratifie their Senſes in ſome other Expectations; To have healthful and vigorous bodies: but chiefly to have kind and agreeable Society, to give a reliſh to their other Enjoyments: This is the only Happineſs ſuch Men can expect. And therefore to do any thing which may Diſcourage their Converſation, is to be a Contradiction to themſelves, and to Act inconſiſtently with their own Principles.

Now there is no Character which theſe Atheiſtical Swearers do more affect; then to be thought Gentile, Courteous and Obliging: To be Brisk, Pleaſant, and Endearing Society; grateful and accepted in all Companies.

And therefore to be cenſured as Dull, to be ſhun'd as Impertinent, to be avoided as Rude, to be abhorred as Profane; is the moſt Mortifying Circumſtance that can befall them. Which yet, when things are fairly ſtated, is undeniably their Caſe.

There is no greater inſtance of rudeneſs, then to ſpeak contemptu-

ouſly

ouſly of any Perſon in the preſence of his Friend. Such a ſlighting Reflection is not only Clowniſh and Ungentile; but moſt exaſperating and provoking. For there is a decency to be obſerved in Converſation, and a Reverence and Reſpect to be paid to all Companies. So that Men of Gentile Behaviour, will be very ſparing of their Cenſures on ſuch occaſion: As having experienced that ſuch rambling prattle, ſpoils innocent Mirth, damps and diſorders all Ingenuous Society.

Indeed the generality of Men are either ſo dull or ſo prudent; as not to diſturb both themſelves and others, for every impertinent Droll.

But he muſt needs be a Man of a very cold Conſtitution, who can ſit tame and unconcerned, whilſt his *Prince*, his *Parent*, his *Patron*, and *Benefactor* ſhall be Reviled and Aſperſed. And yet this very affront is offered in all Companies, by theſe Hectoring Dammers, and Curſing Swearers.

Almighty God is the Supream Soveraign of all the World. *The King of Kings, and Lord of Lords.* He is

the

the Universal Parent of all Mankind, *For we are also his Off-spring. For in him we live, and move, and have our Being.* He is undeniably the best *Patron*, the most Bountiful *Benefactor*, and the surest *Friend.*

And can those who are thus related to him, in these Capacities, sit tame and unconcerned, whilst they hear him affronted? Will it not raise a just regret; yea, an Horror and Detestation, to hear that dreadful Name, before which Angels Bow, and Devils Tremble, thus toss't in sport by Apes and Buffoons? Will it not circulate their Blood, and put it into a Ferment, to observe such Soveraign Greatness, such Transcendent Worth and Goodness, not only Contemned and Despised, but also treated with such Rudeness, as to be even Ridiculed and Burlesqued?

Consider this, O ye Damming Swearers, and learn to be more Modest and Reserved.

If Religion hath no influence upon you; if the Laws of God shall not confine you; then let the Laws of Decency, and a just Reverence for Mankind in some measure Re-

ſtrain you. If you will not be Chriſtians, yet ſhow your ſelves Men. And give that Reſpect to Converſation, as not to Scoff and Deride thoſe Perſons or Things, which the reſt of the Company may value and eſteem.

Forbear therefore this Horrid *Curſing*; Refrain from this diſmal *Swearing*; at which all ſober Chriſtians, who have any Reverence for the Great Name of God, are ſo juſtly offended.

2. Profane Swearing and Curſing is *Daring* and *Provoking* to Almighty God.

Which Topick I hope will be very effectual to every one who calls himſelf a Chriſtian.

For though an Atheiſtical Wretch can laugh at ſuch Caution, and is no more moved at the Terrors of the Lord, than a valiant General at the Troops of *Almanzor*: Yet he who really believes that there is a God; and who is likewiſe convinced, that this juſt and powerful God will bring him to Judgment; doubtleſs ſuch a Perſon will have very different Apprehenſions.

He

He who is inſtructed from the Holy Scripture; That our God is the *God of Gods, and Lord of Lords. A great God Mighty and Terrible.* That *He Ruleth over all the Kingdoms of the Earth; in whoſe hands there is Power and Might, ſo that none is able to withſtand him. He is Wiſe in Heart, and Mighty in Strength, who hath hardned himſelf againſt him, and hath proſper'd? The only True and Living God, the Everlaſting King, at whoſe Wrath the Earth doth tremble, and the Nations are not able to abide his Indignation. At whoſe dreadful appearance, the Kings of the Earth, and the Great Men, and the Rich Men, and the chief Captains, and the Mighty Men ſhall hide themſelves in the Dens, and in the Rocks of the Mountains: Crying to the Mountains and Rocks; Fall on us and hide us from the Face of him that ſitteth upon the Throne, and from the Wrath of the Lamb. For the great Day of his Wrath is come, and who ſhall be able to ſtand? For our God is a Conſuming Fire, and who can dwell with Everlaſting Burnings?*

I ſay, He who is thus inſtructed (as all Chriſtians are ſuppoſed to be) he

he will ſenſibly be affected with the Admonition of our Bleſſed Saviour; *Fear him, which after he hath kill'd, hath power to caſt into Hell; yea I ſay unto you, Fear him.*

'Tis a known inſtance of Worldly Policy; To take heed of provoking Kings and Princes: For *Kings have long Hands.* Why are you not therefore much more cautious, not to affront Almighty God, whoſe *right Hand* can reach you where ever you are: And who is as jealous of his Honour, as any Earthly Prince can be.

Now ſuppoſe ſome Contemptible Varlet, ſhould have the Impudence to ruſh into the Preſence of a King; and ſhould there to his face call him a *Tyrant*, and a *Coward*, and bid him *Hang him if he durſt.* Would not the inſolence of ſuch a Fellow find a ſpeedy Confutation?

What ſhall we then think of thoſe, who not only Blaſpheme, and Pollute the great Name of God by their curſed Oaths; but even Vilifie him to his Face: whilſt in a moſt daring inſulting manner, they invocate that dreadful Majeſty, to *Judge* and to

Damn

Damn them. *God Judge me. God Damn me.* What amazing astonishing Language is this? Who doth not tremble, even but to repeat it? Thus to challenge the Almighty, and dare him to do his worst, is a strange Provocation.

I will not pretend to Confute, but shall rather pitty these poor Creatures; whilst I thus calmly Expostulate with them.

You call upon God to *Judge you.* But why so forward and pressing? Are you afraid, lest God should forget to Judge you, that you so often remind him of it? Know therefore, that God will certainly Judge you, whether you call upon him to do it, or no. *For he hath appointed a day in which he will judge the World*; i. e. the whole Race of Mankind. And he will then bring *you* to Judgment amongst the rest. 'Tis not your Hectoring and your Confidence will exempt you from it. *Behold, the Lord cometh with ten Thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and*

of

of all their hard Speeches, which ungodly Sinners have ſpoken againſt him, Jude 14. 15. All thoſe proud ſwelling Words, thoſe bluſtring Oaths, thoſe direful Execrations, of which at any time you have or ſhall be guilty: All theſe, without a ſerious Repentance, muſt then very ſadly be accounted for.

Again. You call upon God to *Damn you*; But what a ſtrange Surprizing inſtance of Spiritual Frenzy is this? Is it not ſufficient that God ſhall Judge you, unleſs he likewiſe Damn you? Do you know what it is to be Damned, to groan under the Wrath of an incenſed God? I ſuppoſe you do not, at leaſt you do not conſider it: Otherwiſe that ſad diſmal Word, would make you Tremble. I'le therefore in Charity, remind you what it is; and I will tell you from his Mouth, who is to be your Judge. *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels. Mat.* 25. 41. This it is to be damned. It is to be diſowned and rejected by our bleſſed Saviour; and by a ſad Sentence of Condemnation, to be

be thrown into a Lake of Fire, amongſt the Devils and Infernal Fiends; thoſe implacable Tormentors.

Being thus faithfully Admoniſhed; Do you now think it ſo ſlight a thing to be damned? Is this a Word to be ſo Loudly, ſo Triumphantly pronounced, with ſuch a bold and inſulting Accent?

Know then, for your Conviction, that as briſk and daring as you are now; the Sight of your Judge, and the Terror of his Appearance, will ſoften your Cadence, and change your Tone. You will not then huff and rant, and look big; but even cring and fawn for Mercy; and in the moſt ſubmiſſive poſture of Suppliants, will deprecate that damnation, which now you are not afraid to challenge and demand.

Take heed therefore of provoking a *jealous God*; *who will not hold him guiltleſs*; but will ſeverely puniſh him, *that taketh his Name in vain.*

And to awaken your Caution, conſider the force and ſeverity of his Puniſhment.

Do

Do you know *the Power of his Wrath?* the Strength of an Omnipotent Arm? Are you able to *ſtand in his ſight, when once he is Angry?*

You Swearers pretend indeed to be Men of great Aſſurance and Courage. But let me tell you, 'Tis a ſtrange Inſtance of Aſſurance, *To Challenge your King; and provoke your Judge.*

3. Profane Swearing and Curſing is *Vain* and *Unprofitable.*

Indeed all *Sin*, even that which is moſt gainful and advantagious, is vain and unprofitable, as it relates to another World. *What fruit had ye then in thoſe Things whereof ye are now aſhamed? for the end of thoſe things is death*, Rom. 6. 21. *i. e.* ſhame and death are the noted concluſion of a vicious extravagant Life. *What ſhall it profit a Man, if he ſhall gain the whole World, and loſe his own Soul?* Mark 8. 36. *i. e.* Should a Man expoſe his Soul to endleſs Torments; upon condition, that he might enjoy all the Pleaſures and Satisfactions, which this World can afford; he would make a very vain and

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When therefore I affirm, Swearing and Curſing to be vain and unprofitable; I mean it is ſuch in reſpect even of this World, and the Concerns of this preſent Life.

For your Conviction, I am to remind you (in the Words of St. *John*) *All that is in the World, is the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life.* 1 John 2. 16. i.e. Whatever a Man can expect, or deſire in this World, is either Honour, Riches or Pleaſures.

Now Swearing and Curſing, are very vain and unprofitable in all theſe Inſtances.

1. As to *Honour.* The truth is (for 'tis too publick to be denied) ſome Honourable Perſons are guilty of this Sin. But yet I hope I ſhall not need to convince them; That this Extravagance of the Tongue, is no part of their Atchievement. No Man ever yet had a *Patent* given him; or was Created *Noble* for his skill in Swearing. Nor can any Reaſon be Suggeſted, how he ſhould pretend to deſerve it on this account; Since a *Porter* or a *Carman* ſhall outſwear a *Lord.*

And

And indeed this Hectoring Swearing, is so far from being Honourable, or so much as Gentile; that 'tis the noted Language of the Tribe that wears Liveries. Those Modish Heroes; who Lace their Discourse, as well as their Robes.

Methinks therefore a Gentleman, who values himself upon his Birth and Education, should be ashamed of such a sordid and levelling Practice.

2. As to *Riches*. This profane Swearing is as Unprofitable, as it is Dishonourable.

For, did ever any Man thus raise his Fortunes, or Swear himself into an Estate? Possibly some Infamous Wretch, who values his Soul no more then his Ears; may get some paultry reward, for nicking the Business (as we phrase it) and Clinching a Cause. But this is not the present Case. For no such Purchase is to be gained by this Rash, Hectoring and Occasional Swearing; but only by solemn Judicial Perjury, before a Court of Judicature. The which most Vile and Abominable Sin of *Perjury* (most odious to God, and destructive to Human Society) cannot now Methodically

cally be considered: But will more pertinently be the Subject of a distinct Discourse.

3. As to *Pleasure*. There is no manner of Sensual Delight, or carnal Satisfaction, such Language can pretend to. It gratifies no Sense. It raiseth no Inclination: So that, as one well expresseth it; *Were I an Epicure, I would hate Swearing.*

In short. The only Honour or Profit, or Pleasure, this Hectoring Swearing can boast of, is this, *viz.* Publick Shame and Infamy; Pecuniary Mulcts, or Corporal Punishment (where the Laws are executed) in this World; And Eternal Damnation, without Repentance, in the next.

What Excuses then can be pretended, for so *Rude* and *Boysterous*, so *Daring* and *Provoking*, so *Vain* and *Unprofitable* a Practice, as this Swearing and Cursing?

1. To say, *You were in Passion*; is but to aggravate your Guilt. Because you are affronted by your Fellow-Creature, will you flie in the Face of God? This were to stab your Father, because your Enemy hath struck you.

2. To

2. To affirm, *That unless you Swear you cannot otherwise be Believed*; is to proclaim your own Disgrace. Since an honest Mans Word, will be better then your Oath.

3. If *the loftiness of its Sound; and thence the graceful Accent and loudness of an Oath shall be pretended*: Know then 'tis the very Language of Hell; Where will be noise with a Witness. There will be roaring, and howling, and cursing to all Eternity.

Consider this: O ye Cursing Swearers, and be Wise in time. *Take heed to your Ways, that you offend not with your Tongue.* If *for every idle Word that Men shall speak*, then doubtless for every profane Oath, *they shall give account thereof in the Day of Judgment. For by thy Words, thou shalt be justified, and by thy Words, thou shalt be Condemned.* Pray therefore with *David.*

Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.

FINIS.